

SAMAYIKA

OR

A WAY TO EQUANIMITY

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PEDICATED
WITH PROFOUND RESPECT

TO

MY LATE REVERED AND LEARNED FATHER, LALA SOHAN LAL,
PLEADER, LUDHIANA,
IN TOKEN OF HIS DEEP LOVE FOR THE AUTHOR.

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PREFACE.

THIS little book on “Sámáyika” is merely an outcome of a strong desire on the part of the revered Jaina Muni, Shri Atmárámji, the Upâdhyâya, that I should during my stay in Europe for University education, write a book on some suitable subject of Jainism, the principles of which have been so thoroughly explained to me by him.

Regarding the selection of the subject, I felt that a book on “A way to Equanimity” or “Sámáyika” which deals with the ideals of leading a true Śrávaka’s life, would not be unwelcome.

It strikes me that some of my readers might object to the way in which I have given vent to my ideas in the Foreword. But I hope and trust that they will kindly pause and consider my arguments before denouncing it. I may, however, state that I have tried to lay before the public, what was beating in my heart for several years. If it comes to pass that after perusal of this book some of the readers, who may be following the rituals without understanding its true spirit, get to know so much as to be able to put into practice my object, as set out, I shall feel more than amply rewarded.

I must tender my heartfelt thanks to Mr. H. Warren, Hon. Secretary, Jaina Literature Society, (London) for having so kindly gone through my manuscript while I was in England.

I can't close without offering my best thanks to my friend, Kumar Devendra Prasad Jaina, for his kindness and help in getting the book through the Press.

PORBANDAR,
November, 1918. }

B. L. GARR.

FOREWORD.

“Nothing is more dangerous than ignorance in action.”

—(GOETHE.)

IGNORANCE has played havoc wherever it has shown its dreadful appearance. Truth will at last shine out, though for a time hidden under the doleful mask of misconceptions arising out of the pseudo-religious and misleading interpretations given of the long neglected and antiquated esoteric philosophy of the Jain Church.

Undoubtedly it is beyond the realm of one man's knowledge to bring out apparent revolutionizing changes for the betterment of our social, intellectual and moral position, in this intellectual and scientific stage of the modern complex civilization of the world, while being always alert not to violate the pure cardinal doctrines of yore, replete with such a humanising sympathy that could ever be conceived and not to undermine the sound basement of the moral and ethical edifice of our highly esteemed dogma of All-Brotherhood, emanating from the genuine sympathy with all living beings of whatsoever kind. This sort of work of uplifting the intellectual and moral status of the present-day

Srâvaka can never safely be handed over to one man, of whatsoever learning or sound knowledge.

Possessed, though, he may be of a great lore of religious, moral, intellectual and social knowledge, such a hard task is awfully difficult to be performed to the entire satisfaction of the community, keeping in view to face the coercion of diverse interpretations of their separate views and opinions.

A synod of well educated and learned persons can easily and very nicely bring out solutions to these impeding problems that have ever been serving as great hindrances to block up the way to progress.

The notion, I have given vent to, is ever flashing into my mind, but owing to the adverse circumstances of the times, it dies out in the surging sea of currents of thought, when the idea of bringing it out into practice is thought over. The practicability of such a noble and sublime thought can never be brought into being, unless some helping hand be very graciously offered by some learned and esteemed Jain sage of the day, in the same manner as it was felt and practically brought out into action by *Devardhî Gani* in the medieval times.

It is not my view and object in offering this little book to the reflective and attentive readers to dawn out a new light while marring the old, rather I would put to trial to pave the pool-ridden road to practical reformation by rectifying the old

misinterpreted views and bringing them to shine out in their true pristine glory of their real meaning as they were meant and generally understood by the public in the time of our Great Lords or nearabout. Neither my object is to defile the old True Law, nor to encroach upon the fundamental principles expounded by our Lords, nor to misconstrue the lines and phrases of our sacred scriptures to suit some undesirable desire of human passions, nor to try to misstate the actual statements offered with conscious reasonableness by the learned and the wise to ameliorate our knowledge.

My object is simple and pure, not ostentatious, as the general trend of mind of the not-deep-rooted thinker being greatly influenced by prejudice and bias would carry to the never-truth-seeking result. To contribute to the general knowledge of my readers is my view and object from what I have gathered and learned by putting various interesting questions to some learned sages of the Jain Church. I have tried my best to be always within the pale of reasoning by ever keeping in conformity with the right and pure doctrines of the Great Lords. I have left no stone unturned to give sound proofs and adequate reasonings for my diversion from the path usually followed by the general public, so unknowingly, as a bull blindfoldly goes round a Persian wheel.

Modifications of the unsound present-day opinions are to form a sounder foundation for our fundamental principles of the Great Lords. Apparently it looks like a horrible change from the general understanding of the day ; but the real good that would be accrued from it, is prudentially of great value.

It will save us from very many 'unwelcome criticisms and heart-rending cavilism from various fields of thought ever trying to encroach upon our more reasonable and natural beliefs.

In anticipation of an auspicious time and place to hold a great spiritual congregation of the Jainas in the near future, this book is brought into existence to serve the Sravakas as a herald to draw their kind notice for the fulfilment of such a sublime aspiration. The time needs such-like books to arouse the feeling of the community by showing light to their lackness of pace towards progress in comparison with the others competing in this noble field. In this way, little by little, must their minds be trained and disciplined for higher truths.

The value of Right Knowledge and Pure Conduct is generally acknowledged all over the civilized world ; especially among the wise, thoughtful and reflective minds, it carries enormous weight for its distinctive attribute to explicitly take out and sum up the good from the evil.

It is given in *Sthānanga-sūtra* that Atman by

means of right learning and pure conduct can pass over the migratory circle of the mundane world ; and to the same effect we find the following from *Tattvârthadhigama sâtram* of *Umâsvâti*, that Right Faith, Right Knowledge, and Right Conduct—the three great jewels of the Jain Church—are the right paths to salvation or beatitude.

It is most regrettable that 609 years after Lord Mahavira disunion played havoc by dividing the Great Jaina church into two divisions. The doleful result of this unfortunate happening is experienced by all of us, when we look at our precious jewel of Right Knowledge being besmeared with the dirt of doubtful and mischievous speculations. The ravages of disunion did not stop there ; it effected many schisms in the two aforesaid great divisions. The people forming these subdivisions, being unmindful of the future of the community, worked their best to defile the Right Conduct.

Look at *Avashyaka Sûtra*, the six chapters of which are so beautiful, and how it has been rendered incongruous to our fundamental doctrines, by the biassed minds of the several sub-divisions of the Jaina Church.

The first chapter of this scripture is *Sâmâyika* ; the heading itself gives some clue to the subject, suggesting that it would say something on the tranquillity of the mind. The second chapter

is *Chaturvimshatistava* (the praise of 24 Tirthamkaras). This second chapter, now-a-days, is found to consist of seven Gâthâs, the very first four of these are rightly devoted to the praise of the 24 Jinas, but the last three Gâthâs are devotional prayers instead of Enology. It is according to the great Jain doctrine that reward is accorded to an Âtman as to its deeds, and consequently there is no Reward-Giver. Keeping this doctrine in view, one is at a loss to understand why these Padas *siddha siddhi mum disanto*, etc. (O Liberated One ! Show me the path to salvation, etc.) have been suffered to enter into this chapter. If we consult the Jain scriptures, e.g., *Sûtrakritâṅga*, *Syâdvâda Manjari*, very many Jain Nyâya Granthas, etc., we find that with various reasons, the theory of God being Creator and Reward-Giver is disproved in them. Albeit from the above said three Gâthâs it is very easily and completely proved that God is both the Creator and Reward-Giver.

Now, by consulting *Anuyoga Dvâra sâtra* we find that the six chapters are named as follows :—

- (1) *Sâmâyika* (abstention from killing or injuring others).
- (2) *Sansk. Utkirtana* = Prakt. *Ukattana* (Praise).
- (3) *Vandana* (Paying respects).
- (4) *Pratikramana* (Repentance for sins).

(5) *Kayotsarga* (A meditative posture).

(6) *Pratyâkhyâna* (Self-denial).

Hence from the above-named sûtra it is asserted that the second chapter of the *Âvashyaka sûtra* is naught but praise (Utkirtana) of Lord or Lords. To the same effect, Mahatma Jethmal writes in his *Samakitsara* that this chapter was only devoted to the praise of the previous Tirthamkaras, for instance, the Sâdhus of Shri Rishabha, the first Jina, used to praise only the very one Lord ; and those of Shri Shântinâth, the sixteenth one, used to praise the sixteen Tirthamkaras only, not all the 24, and so forth. After Vardhamâna Mahâvîra, the last Tirthamkara, Sudharman Swâmi changed the name of the chapter *Utkirtanastava* by *chaturvimashati-stava*, as in his time all the 24 Jinas had their being in this era. In the very first Gâthâ he has written (said) that he would eulogise the 24 Arhats, and that appeared to be completed in the first 4 Gâthâs, while the remaining three Gâthâs do bring out the idea of prayer in lieu of praise, the real theme of the chapter. These lines forming the diversion from the actual ideal of the subject do not seem to have their origin from the pen of the wise and learned *Sudharman* who had mastered the then fourteen Purvâs and possessed the four kinds of knowledge.* Besides that, he had very

* (1) *Mati.* (2) *Sruti.* (3) *Avadhi.* (4) *Manahparyâya.*

strongly contended against the doctrine of God as Creator and Reward-Giver in his *Sûtrakritâṅga Sûtra*.

It is no more than a curious and unwise whim to expect of such a great and learned writer that he would give way contrary to his views so clearly and reasonably explained in his so many voluminous books.

It appears from the above reasoning that these three Gâthâs are newly added ones. In all the authenticated 32 or 45 sûtras of Swetambara Jainas, except these three Gâthâs, there is no trace of the idea of prayer (to ask something from some Higher Being).

To form out an idea of the praise found in these scriptures, I would like to suggest my readers to refer to the following :—

- (a) *Sûtrakritâṅga sûtra*, chapter 6 (Praise of Mahâvira); in this chapter attributes of Mahâvira are eulogised and there is nothing in the way to ask anything from him.
- (b) The praise sung by Indras at the birth of the Lord in *Jambudvipa Pannatti*.
- (c) Praise of Mahâvira by King Konik (son of Bimbâsâra) in the *Uvâvai Sûtra*, and so forth.

If we read the *Pingala Grantha*, we find that

the first four Gâthâs strictly follow the rules set down in it for prosody, while the last three neither follow the rules to compose Gâthâs nor Kâvyas.

From the above reasonings it also appears that the last three Gâthâs are newly appended to ; moreover, the Jainas believe that Arhats (there is no restriction to their number—being 24 in all, but the limit is between 20 and 160) are always found in Mahavideha Kshetra. Now what sort of the second chapter of Âvashyaka sûtra, the Sâdhus of that country would recite to redress any blemish, if some may happen in their doings. The recital of the chapter is considered to be unfailingly incumbent upon one who has gone astray from the meritorious path. From the above point of view it appears that they would be chanting out the praise of the then existent Tirthamkaras in that land. The other pâthas of the Sâmâyika are just the same in every case.

From the above considerations it is gathered that the theme of the second chapter is newly thought out, especially the last three Gâthâs are certainly new in form, as they are particularly made to express the mode of prayer-saying.

If you suppose that Rishabha had foretold his Sâdhus that there would be 23 Arhats more after him ; thereupon, they were adding all the 24 names to their praise. It does not look consistent with

the then prevalent practice recorded in the sacred scriptures.

Firstly, this pâtha does not include the names of the would-be Arhats mentioned in the *Samavayanga sūtra*. The list only contains the names of 24 Arhats of this running *Sarpini*.

Secondly, in the 9th Chapter of *Sthananga sūtra* it is related that Lord Mahâvîra foretold his audience of many thousands, that the Emperor Srenik, who was also present in the assembly hearing discourse from the Lord, would be the first Tirthamkara in the next Utsarpini era. Hearing this prophecy, none of them made obeisance to him as a future Arhat, whilst all of them believed in the Lord's foresay.

Thirdly, just in the same manner none paid reverence to Krishna-Vasudeva, who was foretold to be the 22nd Tirthamkara in the next Utsarpini. The above foresay by Nemnath Arhat is given in *Anta Gada sūtra*.

By taking the above into consideration we find that reverence is not paid to an Arhat who has not been in this Utsarpini.

Don't you think that it is rather ridiculous to expect people to obey orders of a college boy, who is to get to a higher post of responsibility and power in near future or so. No such like function could be ever practicable, because it would rather

mar the good administration, than to improve it, to effect peace all round.

Hence it could be probable that to take the future Arhats into their praise and to pay them reverence quite in anticipation seems unreasonable expectation.

By going through this little book, if one cares, I hope one can obtain to the reality of the *Sāmāyika*. Ritual is not the only end and all ; one must try to lead a life according to the spirit of the *Sāmāyika*. If one gets to Right Knowledge, Right Faith, and Right Conduct, by thoughts, words and actions, there is naught but surely to realize or obtain the real *Anandam*, or Pure Bliss. Love, a pure Love, unselfish behaviour and selflessly humane and reasonable service-rendering to all, of whatsoever kind in the world, in a proper manner, are the key-notes of these every-day duties of a true *Śrāvaka*. Unpleasantness in some way or other in an every day life of a person, is not an unknown thing in this world. It is nothing else but an outcome of some inherent unwelcome matter got attached to the innerself of an individual. Outside one should never look for its evolution. It is from within one's own self. It is true that we are shapers of our destiny. A pure and unselfish working of one, either consciously or unconsciously, must get a response for his doing. It never goes

astir. If it ever does, it is not accomplished in a true and pure sense.

The true meaning of leading a life of an ideal Srâvaka is that the spirit of Sâmyika should be engrained in the corpuscles of his blood, so far that even subconsciously he could not be away from it.

Then success shall be his fore-runner in each and every thing he does; the Bliss or Ânandam shall be at his door as a door-keeper.

A man with his “Ahimsâ Parmo Dharma” can conquer this world and beyond. In reality he himself becomes a Pure effulgent love and shines in his true glory of Pure bliss.

With all this so called a new marrow in him (because it is the Guna of a Pure Âtman) his is the most happy life in this world and beyond. His must also be the most happy and sweet home as every thing in his Grihastha domain ends in him, a Pure soul, a living Love, unbounded Happiness, and Godly Bliss, a true Ânandam, a goal of each and every thing of every one at his circle.

Keeping the following verse from the *Avashyaka sâtra* in mind at every moment of one's life one should practise Sâmyika throughout his whole worldly life and beyond :—

खामेमि सव्वेजीवा सव्वेजीवा खसंतुमे ।

मित्तिमे सव्वभुएसु वेरं मम्फं—नकेणाइ ॥ १ ॥

"I do forgive all living beings ; O you all living beings, therefore forgive my past offences, because I am friendly with all living beings and am enemy to none."

It is written in the body of the book (Chap. IV) that 48 minutes are required for the proper performance of *Sāmāyika*. It will however be seen from the following slokas of *Bhagawati Sūtra Sataka 25 Uddessya 7*, that no limit of time is fixed for the performance of *Sāmāyika* ; thus 48 minutes time, practically speaking, is the period for the performance of the *Sāmāyika* as a ritual.

सामाइय संजएण भंते कति विहे पणणत्ता गोयमा दुविहे
पणणत्ता तं जहा इत्तरिय आवकहि एय ॥

(1) Oh the Adorable ! in how many ways the *Sāmāyika* and *Samyama* practice have been described ?

Well *Gautama* : it has been explained in two ways, *viz.*,

- (1) For a short period.
- (2) For the whole life.

सामातिय संजएण भंते कालओ केवचिरं होति गोयमा
जहणणेण एकं समयं उक्तोसेण देसूणहिं नवहिं वासेहिं
अणिया पुच्चकोडी ॥

(2) Oh the Adorable ! How much time is required for practising *Sāmāyika* and *Samyama* ?

Well *Gautama*, the least minimum period is an infinitesimal interval of time and the highest maximum period could be for full one crore *Purva** less 9 years.

A *Sāmāyika* performed for 48 minutes will not do, whilst the major portion of his every day life, rather his whole day, one passes in unthinkable and unbecoming ways. The ritual, to start with, is necessary, but one should not consider it the only and essential way to perform *Sāmāyika*. It is clearly shown that the *Sāmāyika*, *Jiāna* and *Ātman* are but one and the same thing : hence *Sāmāyika* is *Ātman* in its pure entity. One must think of it and attain to it in true sense to realise or obtain the pure *Bliss* or *Ānandam*. In short, one should form his habits, ways and manners, perfectly in accordance with the true spirit of *Sāmāyika*, so that none should ever accept anything but *Sāmāyika* itself.

That is the *True self, real Sāmāyika, the Pure soul, to be called Śrāvaka, the True follower, of the Nirgranthas.*

* *Purva* means 70 lakh crores and 56 thousand crores of

४५३० ज्ञानाय नमः

~~SAMAYIKA~~

OR

A WAY TO EQUANIMITY.

CHAPTER I.

ITS ORIGIN.

In the Jain Shastras, it is asserted that the world has existed from eternity (Anâdi) and also religious instructors, in it, have arisen from eternity (Anâdi).

There are two kinds of eras in this world and there always have been eternity.¹

¹ The world is considered to be permanent from one (Dravya) point of view, i.e., from unchanging nature of substance stand-point and it has origination and destruction from other (Paryaya) point of view, i.e., from changing nature of substance stand-point, for instance a soul being embodied in the person of a son who has been born to-day, it has origination in the present state of its being and destruction from the previous state of its being, taking the time into consideration; whereas in a matter of fact way the soul is ever the same in whatever state it may be: its reality is never lost to one who understands it. The same is the case with the Universe.

It is eternal from the former stand-point and has its beginning and end from the latter stand-point. *Vide Nyaya Chakra, Tattvârthadhigama sûtra.*

1. *Avasarpini*=In which the life, strength, etc., of everything are on the decline.

2. *Utsarpini*=In which the life, strength, etc., of everything are towards improvement.²

Each of these eras is divided into six periods which are as follows :—

In the *Avasarpini* :

1. A period in which there is all happiness (Sukham Sukham).

2. A period in which there is happiness or comfort (Sukham).

3. A period in which there is happiness and discomfort as well (Sukham Dukham).

4. A period in which discomfort predominates over happiness (Dukham Sukham).

5. A period in which there is vexation (Dukham).

6. A period in which there is much vexation (Dukham Dukham).³

In the *Utsarpini* : the periods are as above, but in the reverse order. When *Avasarpini* era ends, *Utsarpini* begins. There exist twenty-four Arhats, the Instructors of the True Law (Dharma) in the

² Full particulars of these eras are found in Sri Bhagavati Sutra and Sri Jambudvipa Pannati Sutra.

³ In all the above stated periods, living beings are self-dependent. They can experience what is not according to the running time, if they do exert to do it. As in summer one can experience the pleasures of cold by providing some mechanical means and vice versa; so an *Ātman* is independent of time and can get to the pure thoughts or actions by doing proper self-exertion in a right way.

third and fourth parts of each of these eras. In such innumerable periods past, there were many Arhats, and also will be so in times to come.

There remained a small portion of the third period of the last Avasarpini, when Shri Rishabha was born to Mārūdevi, the wife of Kulakara⁴ (Patriarch) Nabhi.

Before Rishabha, all people in the world dwelt in jungles or forests simply living on wild fruits, and they were not properly cognizant of the Law of Piety (Dharma), what is against the Law of Piety (Adharma) and the practical ways of leading a life in the world (Jagat Vyavahara), etc. Shri Rishabha owing to his good Karmas (inflow of foreign forces) in his previous existence, possessed the following three kinds of knowledge :—

1. Mati Jnana (knowledge of perception),
2. Sruta Jnana (knowledge derived from the sacred books),
3. Avadhi Jnana (supernatural or psychic knowledge),

even in the time of his being a householder (Grihastha). By dint of these kinds of knowledge he taught the people all the modes of administra-

⁴ Sacred Books of the East Series, Vol. XXII, Kalpa Sutra, p. 281, note 2, Kulakara. These Kulakaras were the first kings and founders of families of the time when the rest of the mankind were 'Yugalins.' The first Kulakara was Vimala-vahana; the seventh and last of the line, Nabhi.

tion that is politics ; practical ways of leading a life in the world (Jagat Vyavahara) ; learning (Vidya) ; mechanics (Silpa), astrology, seventy-two recognised sciences, sixty-four accomplishments of women, and a hundred arts. On account of his all this munificence, he is called by different names, viz., Brahma, Ishvara, Adishvara, Prajapati,⁵ etc., etc.

At last he anointed his eldest son, Bharata, and gave him his kingdom. Thence India got her name Bharata Khanda⁶ (the country of Bharata). Giving up his kingdom, he entered into the state

*.....S. B. E., Vol. XXII. Kalpa, p. 282.—

During his reign, he (Rishabha) taught, for the benefit of the people, the seventy-two sciences, of which writing is the first, arithmetic the most important, and the knowledge of omens, the last, the sixty-four accomplishments of women, the hundred arts and the three occupations of men.

Note :—The arts are those of the potter, blacksmith, painter, weaver, and barber, each of which five principal arts is subdivided into twenty branches, are inventions and must be taught ; while the occupations agriculture, trade, etc., have everywhere developed, as it were of themselves. The accomplishments of women are dancing, singing, etc. The commentator adds to these a detailed list of those questionable accomplishments which Vatsayayana has so curiously described and refers the reader to the Jayamangala for further details. The latter work, a still extant commentary on the Kama sutra, must therefore be older than 1307, the date of Jinaprabha muni's commentary on the Kalpa sutra.

* It is mentioned in Shri Jambudvipa prajnapti that the name Bharata Varsha, denoting the country India as it is presently known, has been ever known by this name..... Bharata being the first Chakravarti emperor in this era (Avavarpini) the country is considered to be called after his name from external (Vyavaharic) point of view.

of a houseless man and began to roam all over the country from one place to another. After getting his Kevala Jnana (the highest, unlimited knowledge or intuition) he preached to the people the True Law (Sat Dharma).

In this Avasarpini he has been known as the first founder of the Jaina Faith in Bharata Varsha.

He, for the good of the people, expounded the two branches of the Law (Dharma).

(1) The Law for ascetics (Muni or Sadhu Dharma).

(2) The Law for the laity (Grihastha Dharma).

He gave out twelve vows⁷ (Vratas) and the eleven Pariman⁷, etc., for the latter.

Out of the twelve vows; Sāmāyika constitutes the ninth and is the first of the four disciplinary (Shiksha) vows.

⁷ *Vide* appendix B & A.

CHAPTER II. ITS MEANING AND OBJECT.

Before entering into a discussion of meaning and object of Sāmāyika, I would rather like to point out its two formal divisions. It is arbitrarily divided into two divisions, but, in reality, one is practically the same as regards the manner of its performance as the other ; simply the difference lies in the duration of its practice. One lasts for a longer period or to say for the whole of life of an individual as that of ascetics (Munis) and the other for a shorter period, generally for two gharies, *i.e.*, for 48 minutes, and this is as that of a Srāvaka.

Sāmāyika is a Sanskrit word and its Prākrit form is Sāmāfiya. It consists of two words :

- I. Sama (सम्) : means equanimous or having freedom from attachment (Rāga) and hatred (Dwesha).
- II. Āya (आय) : means attainability (of equanimity or oneness).⁸

Hence Sāmāyika could be termed as a compendium of the ways by means of which Atman (self) could obtain tranquillity (shanti).

⁸ Vide Yoga Shastra, by Hemachandra Achārya, Prakāsh 3.

Its object is to purify Atman (self) that has been from time immemorial, impure owing to its bad Karmas (inflow of foreign forces) of being involved in *Avrata* (without being observant of any vows), *Krodha* (wrath or anger), *Mâna* (pride or egoism), *Mâyâ* (deceit) and *Lobha* (greed).

During the performance of Sâmâyika, one is enjoined to avoid indulging in the outside karmas, viz., to take life (*Hinsâ*), false-hood (*Jutha*), sexual intercourse (*Maithuna*), theft (*Chori*), to have property (*Parigraha*),⁹ wrath (*Krodha*), pride (*Mâna*), deceit (*Mâyâ*), and greed (*Lobha*) by thoughts, by words and by actions.

In other words, Sâmâyika may be defined as the way by means of which Atman (self) could get rid of all these unwelcome Karmas (inflow of foreign forces.) Not being actuated by these evil-producing karmas, Atman (self) obtains tranquillity (shanti) and then brings out the real essence of its moral and intellectual purity.

Thereupon we see that from a practical or external (Vyavaharic) point of view, Sâmâyika does perform the function of infusing tranquillity (shanti)

⁹ Dasavaikûlika sutra, chapter 6.—Clothes and bowls which are permitted to be kept while practising Samyama (indifference to worldly attachments) and Sâmâyika are not included in Parigraha. By Parigraha is meant a thing longed for.

into Atman. Atman, being in a state of equilibrium, does not create new Karmas (inflow of foreign forces).

It is very likely that some one may raise a question that Atman can always be kept in a state of equilibrium, and so there appears no reason to practise Sāmāyika. It is not so. Practically, there are two¹⁰ stand-points of comprehending a mode of discourse. One is practical or external (Vyavaharic) and the other is that of ideal or internal (Nishchai).

At first we are discussing the subject from a practical or external point of view.

In a common-day life experience, we notice that whatever is performed in this world has some

¹⁰ There are altogether seven Nyayas (stand-points) as given in Anuyogadvara sutra and Avashyaka sutra, viz., (1) Naigama, (2) Samgraha, (3) Vyavahara, (4) Rijusutra, (5) Sābda, (6) Sambhirudha, (7) Evambhūta. In Avashyaka sutra, from all the above seven stand-points, Sāmāyika is explained thus :—

(1) From Naigama stand-point—by intending to practise Sāmāyika, it is conceived to be performed.

(2) From Samgraha stand-point—by providing the place and things required for Sāmāyika practice, it is conceived to be performed.

(3) From Vyavahara stand-point—by reciting the sacred text of Sāmāyika, it is conceived to be performed.

(4) From Riju-sutra stand-point—by controlling mind, words and actions, Sāmāyika is conceived to be performed.

(5) From Sābda stand-point—by distinguishing between animate and inanimate beings, Sāmāyika is conceived to be performed.

(6) From Sambhirudha stand-point—by getting complete equanimity, Sāmāyika is conceived to be performed.

(7) From Evambhūta (Nishchai) stand-point—by rendering Atman pure Sāmāyika is conceived to be performed.

particular way of its own for its prosecution. For instance, a nuptial ceremony is always performed in the presence of several persons in accompaniment of the sacred text recital. In the same manner, any function of the Law of Piety ought needs be performed by keeping the Arhat Parmatman always in the mind's eye. As the texts recited on the occasion of a nuptial ceremonial contain naught but the praise to the Great Lord and the promises between the couple to be wedded for the performance of their various duties, so is the case with the text of *Sāmāyika*. It enjoins its doer, during the time of his *Sāmāyika* practice, to take a vow not to do any act of demerit (Papa Karma) and to eulogise the Arhat Parmatman. It is found in Sri Anuyoga Dvara Sutra that it is essential for every male ascetic (Sādhu), female ascetic (Sādhvi), Jaina layman (Srāvaka) and Jaina lay-woman (Srāvakā) to perform *Avashyaka*¹¹ twice every day; early in the morning at the sunrise, and in the evening at the sunset.

¹¹ See chapter IV on the succinct account of Sri Avashyaka sutra.

CHAPTER III.

DISCUSSION OF THE SUBJECT FROM AN IDEAL OR INTERNAL (NISHCHAI) POINT OF VIEW.

In Sri Bhagwati sutra, Sataka I, Uddesya 9, it is so related that one day one of the ascetics (Munis) of Sri Parshvanatha, who was the son of Kalâs Vaishya, came to the ascetics (Sadhûs) of the adorable (Bhagwâna) Sri Mahavira Swami and addressing thus spoke to them, "O the adorable (Bhagwan)! I do not know Sâmâyika, Niyama (vows of self-denial), Samyama (indifference to worldly attachments), Samvara (prevention of asrava), Viveka and Kayotsarga, nor do I understand their actual meanings and objects." The monks of Sri Mahavira replied, "We know them all." Again he asked them, "If you know them all, would you condescend to make me understand them fully well?" The ascetics, thereupon, speaking from the point of view of the internal meaning of Sâmâyika, discoursed to him as follows :—

"O ascetic (Sadhu)! Atman is Sâmâyika, and Sâmâyika itself is the real meaning of Atman (Self) O Muni (Monk)! The attribute (Guna) of Atman (Self) is tranquillity (Shanti) of mind ; hence Atman

is Sāmāyika and tranquillity (Shanti) is the right interpretation of Atman. Similarly, Pachhakana, Niyama, Samyama, Viveka and Kayotsarga are but Atman itself, and these are the diverse interpretations of Atman."

Then he said, "O Arya! Does Atman get Shanti (equanimity) by abstaining from being under the influence of wrath (Krodha), pride (Mâna), deceit (Mâyâ) and greed (Lobha)." The monks replied, "Yes it does." Then he again said, "O Bhagwâna (adorable)! Is there any Samyama (indifference to worldly attachments) in doing Ninda (reprimanding)." They responded, "Yes, there is Samyama in it. Because by doing Ninda (reprimanding) soul attains tranquillity (Shanti), provided it is naught but that of one's own Atman (self)."

In the Anuyoga Dvara Sutra actual (Bhâva) Sāmāyika is thus explained that (1) One whose Atman is in a state of equilibrium or full of tranquillity and is devoted to Samyama (indifference to worldly attachments), Niyama (vows of self-denial) and Tapas (austerity), is denoted as Sāmāyika by Kevlin; (2) One who looks on living beings movable and immovable with equal regard is named to be Sāmāyika by Kevlin; (3) One whose Atman (self) is free from attachment (Râga), hatred (Dvesha) and equally views everything (of whatsoever kind) is designated as Sāmāyika by the Great Lords

(Kevala Bhagwānas); (4) In other words, one who feels for the other's pain and sorrow as he does for himself and so being affected does not commit Hinsa (kill or injure any living being or take life), nor suffer others to do so, neither consider it good, nor cherish attachment (Rāga) nor hatred or enmity (Dvesha) to any body; in a word, one who is free from all of these worldly attachments is termed as actual (Bhava) Sāmāyika.

It is found in the Āchāranga sutra, Srutas-kandha (Book) I, Adhyaya (lecture) 5, Uddesya (Lesson) 5, that Atman (self) is knowledge (Jnana) and knowledge is Atman. What force (Shakti) things possess from time immemorial could never be taken away from them as the cooling effect of the moon and the burning effect of the fire and so forth. Hence it is an established fact in every possible way that Atman is an expression for Sāmāyika and Sāmāyika is an expression for Atman.

CHAPTER IV.

A SUCCINCT ACCOUNT OF SRI AVASHYAKA SUTRA.

The Avashyaka sutra consists of six Adhyayas (books) which are as follows :—

- (1) Sāmāyika.
- (2) Chaturvimshatistava.
- (3) Vandana.
- (4) Pratikramana.
- (5) Kayotsarga.
- (6) Pratyākhyāna.

1. *Sāmāyika* : Out of forty-nine modes of predication (Bhangas)¹² of Srāvaka, forty are effected in two or three ways, viz., I myself will not do any act of demerit (Papa Karma) by thoughts, by words and by actions ; and also not cause others to do it by thoughts, by words, and by actions. Though there is no mention of not to think it (i.e., doing of an act of demerit) good, yet it is better to prevent this idea to flash into mind.

2. *Chaturvimshatistava* : is to impress one's mind with the attributes of the twenty-four *Tirthankaras* who lived in this *Avasarpini*. It is in a matter

¹² See Bhagwati sutra, Shatka 8, Uddesya 4 and 5 for their particulars in full.

of fact way, to live a pure life, always keeping in view the examples of our Lords' lives in this mundane world.

As to the external (Vyavaharic) point of view, one is to desire for the strength of being capable to do good acts (Karmas); and, moreover, to all intents and purposes simply a desire would not do, one must live a life of a good moral conduct according to the Law of Piety (Dharma.)

3. *Vandana* : is to pay respect to one's parents, the elders and the aged, according to their respective ranks, and venerate the Guru (Religious Preceptor).

4. *Pratikramana* : is to think over one's adopted twelve vows¹³ to discern any fault that might creep in their prosecution. In a way, it means to find out some unsolicited flaw that may have crept in.

5. *Kayotsarga* : is to investigate some means by which these wrong-doings could be restrained for the future and thus become purified. In other words, it is a posture to get into a state of concentration.

6. *Pachhakana* or *Pratyâkhyâna* : is to take vows by means of reciting the sacred texts (Mantras).

It is enjoined that all the above-said Karmas should be performed daily. Supposing if one cannot undertake to do all these Avashyakas, Sâmâyika

¹³ *Vide* appendix B. .

at least must needs be practised. During the time of the Sāmāyika practice, *i.e.*, 48 minutes at least, Yoga practice, recitation of the sacred texts (Mantras), discourse on the Law (Dharma-Updesha), clemency, patience and calmness (Shanti Bhāva) are the most essential and fundamental items that ought to be strictly observed.

It is also found in the Avashyaka sutra that it is of the first and foremost importance for its doer, to keep the following four things perfectly pure and adequately right :—

1. Dravya (articles of use) : brush made of strands of cotton threads (Rajoharani), mattress (Asana), pure clothing (Suddha Vastra), a piece of cloth for mouth (Mukha Vastra), and other articles that help not to bring in intransquillity to Self (Atman).

2. Kshetra (place) : The place where the Avashyakas are performed should be altogether free from the least trace of an inducement of any sort whatever ; or an allurement to cause carnal passions, or to bring inequilibrium to mind, such as quarrels or quibblings, and so forth. There should be neither fair sex, nor seeds, nor green vegetations of whatsoever kind.

3. Kāla (time) : Sāmāyika should be performed at its right time, *i.e.*, its proper time assigned for its prosecution must not be suffered to pass.

The two times assigned for the Sâmâyika practice are (1) early in the morning at the sunrise (*Prâtah-kâla*) and (2) just in the evening at the sunset (*Sandhyâkâla*).

Also in the *Dasasrutaskandha* sutra the two times above-mentioned for the Sâmâyika practice are confirmed.

CHAPTER V.

DOSHAS (BLEMISHES) TO BE AVOIDED.

There are the following thirty-two blemishes that should be avoided during one's Sāmāyika practice. Out of them, ten pertain to thought or mind (*Manas*), ten to words (*Vachana*) and the remaining twelve to bodily activities (*Kāya*).

The following are the ten Doshas as regards thought or mind (*Manas*) :—

1. *Aviveka Dosha* : Not to know the good of the Sāmāyika, and moreover to have fickle belief in it.

2. *Yasha-Ranksha Dosha* : To form an idea that I am a great man, and if I would perform Sāmāyika the people would respect me and think highly of me and would call me a greatly religious man.

3. *Dhan-Ichha Dosha* : To cherish an idea of getting wealthy by means of performing the Sāmāyika.

4. *Garva Dosha* : Is to form an idea that none can perform Sāmāyika in a better and purer way than I.

5. *Bhaya Dosha* : Is to practise Sāmāyika under compulsion of somebody else, or otherwise

to please him, for instance, if a servant performs it to please his master, or a school boy attends a church or temple service from fear of being fined.

6. *Niyana Dosha* : Is to perform Sāmāyika in order that one's desire may come to fruition, such as with the idea of becoming a king or a great man of wealth after one's death.

7. *Samshaya Dosha* : Is to entertain a doubt whether he would get a reward or not for his every day Sāmāyika practice.

8. *Kāsāya Dosha* : Is to perform Sāmāyika being under the influence of wrath or anger (*Krodha*), pride or egoism (*Mâna*), as that of considering oneself the greatest of all, deceit (*Mâyâ*), as to avoid doing some other hard work, and greed (*Lobha*), as for the sake of getting something from others as a reward for its performance.

9. *Avinaya Dosha* : Is not to pay respect to the elders and venerate the Guru (spiritual preceptor).

10. *Apamana Dosha* : Is not to execute the religious devotion according to the enjoined precepts during the Sāmāyika practice.

The ten Doshas (blemishes) as regards words (*Vachana*) are as follows :—

1. *Mrisa Dosha* : Is to tell a lie during the time of the Sāmāyika practice.

2. *Sahasâkâra Dosha*: Is to speak without thinking during the Sâmâyika practice.

3. *Asâdhârana Dosha*: Is to speak such words that may take away other's rigid or true belief (Shraddhâ).

4. *Nirâpekshâ Dosha*: Is to talk without regard for other's feelings.

5. *Samkshepa Dosha*: Is not to recite the text of the Sâmâyika fully, or else to recite it hurriedly.

6. *Klesha Dosha*: Is to pass strong words with others during the Sâmâyika practice.

7. *Vikâtha Dosha*: Is to talk nonsense or indelicate words during the Sâmâyika practice.

8. *Hâsyâ Dosha*: Is to make fun of others during the Sâmâyika practice.

9. *Asuddha Dosha*: Is to recite incorrectly the sacred text of the Sâmâyika.

10. *Mummana Dosha*: Is to recite the text of the Sâmâyika in a mumbling way.

The following are the twelve blemishes as regards the bodily actions :—

1. *Ayogya-Âsana Dosha*: Is to sit in an unbecoming posture.

2. *Chala-Âsana Dosha*: Is to sit in an unsteady posture.

3. *Chala-Drishti Dosha*: Is to engage the attention upon worldly pleasures.

4. *Savadya-Kriya Dosha*: Is to do some act of demerit or some act of a householder.

5. *Âlambana¹⁴ Dosha*: Is to sit against a support.

6. *Âkumchana-pasârana Dosha*: Is to sit in a posture of sprawling or contracted body.

7. *Âlasa Dosha*: Is to become lazy during the time of the Sâmâyika practice.

8. *Morana Dosha*: Is to stretch one's body.

9. *Mala Dosha*: Is to take off dirt from one's body by means of rubbing it carelessly or to scratch it before clearing it of any living being that might happen to be on it during the time of one's Sâmâyika practice.

10. *Vimâsana Dosha*: Is to get into an attitude of lamenting, as in home sickness during the Sâmâyika practice.

11. *Nidra Dosha*: Is to fall asleep during the time of Sâmâyika practice.

12. *Vaiyâvrityâ Dosha*: Is to get service from others for one's comforts, etc., during the time of the Sâmâyika practice.

All the above-mentioned thirty-two blemishes must not be suffered to enter into the Srâvaka's Sâmâyika practice. An Atman (self), which neither ends the Sâmâyika in doubt (*i.e.*, with a fickle mind), nor let pass the time of the Sâmâyika prac-

¹⁴Vide S. B. E., Vol XIV. Uttarâdhyayana, p. 180, note 7.

tice in vain, attains liberation from the transmigratory circle of this mundane world.

I presume that the question might arise that one who is unable to comply adequately with the above-stated rules of the Sāmāyika ought needs not practise it. It is not so. If one would care for it, he, by performing it twice every day, would very likely get to its real nature (*Bhava*) at length. Take a case of one who enters into some service ; he is not appointed to the highest grade from the very beginning of his service, but gets to it by and by. Sāmāyika is the ninth vow of a Sravaka and it is a "Right Path" to lead to the purity of Atman for the laity.

It is related in Shri *Uttaradhyayana* sutra, Adhyaya 29, that *Jiva* (living being), by doing *Pratikramana* (expiation of sins), obviates transgressions of the vows, thereby he stops the Asravas (flowing in of the Karmas upon the soul),—preserves a pure conduct (gets *Samvara*).¹⁵

As a porter gets relief by taking off his burden, so the Atman feels lighter by getting rid of its sins. After that the path to the final deliverance (Mukti) is not far from it. Hence the Sāmāyika needs be performed to attain tranquillity (Shānti).

¹⁵.....S. B. E. Vol. XIV. *Uttaradhyayana* Lecture XII, pp. 55, note I. "Samvara is preventing, by means of the Samritis and Guptis, the Asarava, or flowing in of the Karman upon the soul. Bhandarkar, loc. cit. p. 100."

CHAPTER VI.

TEXTS.

णमो अरिहं ताणं । णमो सिद्धाणं ।

णमो आयरियाणं । णमो उवज्ञायाणं ॥

णमो लोप्सव्वसाहूणं ।

“ Obeisance to Arhats !

Obeisance to the Liberated Ones !

Obeisance to the Religious Guides !

Obeisance to the Religious Instructors !

Obeisance to all Holymen and Holywomen in
the World (Saints)”¹⁶

¹⁶ The rest lines in some text (given) are simply explanatory and these run as follows :--

एसो पञ्चणमोक्षारो । सव्वपावप्पणासणो ।

मंगलाणं च सव्वेसिं । पठमं हवइ मंगलं ॥

“ Such like five-fold obeisance,
Destroyer of all sins,
Is of all benedictions,
The principal benediction.”

The above-written Mahamantra of the Jainas clearly shows the magnanimous and liberal views with which the teachings of the Jainas are abound, as it is explicitly noticed that the text is not the least influenced by any sort of unwelcome prejudice and bias that is generally found in religions.

२. TEXT.

तिक्खुत्तो आयाहिणं पयाहिणं
 करेमि वंदामि नमंसामि सफारेमि
 सन्माणेमि कल्पाणं मंगलं देवयं
 चेइयं पञ्जुवासामि मत्थएण वंदामि ॥

Three times, I circumambulate respectfully from the right side (of Religious preceptor), and eulogise, revere, respect and adore (him who is) the Propitious, the Blissful, the *Dharma Deva*, the All Knowledge; (such like Guru) I worship, and bow down my forehead before him (as a token of respect).

३. TEXT.

अरिहंते मे देवो जाव जीवाय सुसाहु
 सुगुरुणं जिण पण्णत्तं तत्तं एसम्तं
 मेगहियं पंचिंदिय संवरणो तह नवविह
 धंभचेर गुन्तिधरो चडविह कसायमुफो
 इय अद्वारस्त्व गुणेदिं संजुत्तो पंचमहव्यय जुत्तो
 पंच विह आयार पालण समत्वो पंच समिश्रोत्तिगुत्तो
 छत्तीससगुणो गुरु होइ सो गुरुमर्कं ॥ १ ॥

Arihant is my Deva, for my whole life, Right *Sadhu* is my *Guru*, Right Doctrine (*Tattva*) expounded by *Jina* (is my *Dharma*), and the same is accepted by me.

(Those, who) have full control over their five senses,¹⁷ and rightly preserve their *Brahmacharya* by nine-fold ways,¹⁸ and have liberated themselves from the four decoctions¹⁹ (*Kaśhāya*), and possessing the above-mentioned eighteen attributes, observe five *Mahā Vratas*²⁰ and pass their lives according to the five-fold rules of life (*Achāra*)²¹ and observe five *Samitis*²² and three

" (1) Ear (hearing), (2) Eye (seeing), (3) Nose (smelling), (4) Tongue (talking), (5) Body (feeling), (i.e., one who always brings them to their Right use and never abuses them).

¹⁸ Nine-fold ways of preservation of Brahmacharya : (1) Not to live in the same room wherein woman or animal or eunuch lives. (2) Not to discourse on such subjects of woman that may excite carnal passions. (3) Not to touch woman at all. (4) Not to look at woman passionately. (5) Not to stay in that house wherein is the passage for woman. (6) Not to remember the passions enjoyed in times past. (7) Not to take such food that may produce carnal desire. (8) Not to take food in great excess. (9) Not to embellish or decorate body. *Vide S. B. E. Vol. XLV, Uttradhyayana, lecture XVI*, for the detailed account of them. There the ten conditions are given in the work while, here nine are mentioned; the reason of leaving the tenth condition in this Path is that it really comes in the other nine conditions.

¹⁹ (1) Anger, (2) Pride, (3) Deceit, and (4) Greed.

²⁰—Mahavratas :—(1) Not to kill or injure, (2) Truth, (3) Not to steal, (4) Preserve Brahmacharya, and (5) Not to have property.

²¹ Achāra :—(1) Knowledge, (2) Faith, (3) Conduct, (4) Religious austerity, and (5) Chastity.

*Guptis*²² and possess thirty-six attributes are my true Gurus.

(4) TEXT ²³.

पलिक्कमित्तं इरियावहियाए विराहणाए
 गमणा गमणे पाणक्कमणे वीयक्कमणे हरियक्कमणे
 उसा उत्तिंग पणग दगमट्टो मक्कडा संताणा संक्कमणे
 जेमे जीवा विराहिया एगिंदिया बेइंदिया तेइंदिया
 चउरिंदिया पंचिंदिया आभिहया वत्तिया लेसिया
 संघाइया संघट्टिया परियाविया किलामिया उहविया
 ठाणा उठाणं संकामिया जीवियाउ ववरोविया तस्स
 मिन्छामि दुक्कडं ॥

²². *Vide S. B. E. Vol. XLV, Uttradhyayana, Lecture XXIV, for full particulars of it.*

Samitis.—

- (1) *Irya*=walking with care.
- (2) *Bhūshā*=talking righteously.
- (3) *Eshanā*=accepting pure food.
- (4) *Adāna*=using the necessary religious things carefully.
- (5) *Utkāra*=answering calls of nature at proper place.

Guptis—

are restraints of mind, speech and body.

²³ The following comes in the beginning of the text; but as it serves only the explanatory purpose, I have put it in the notes : |

इच्छा कारण संदिसह भगवन् इरिया
 वहियं पलिक्कमामि इच्छं इच्छामि.

(Performer :—) Contrary to your advice and teaching, O Bhagwan ! whatever act of demerit I may have committed by my movements, I repent for.

I repent for the injury (if so) caused by my movements, such as trampling upon living-beings, seeds, vegetables, dew, ants, moss, water, fresh earth, spider's web (containing living beings); or injuring beings possessing one, two, three, four, or five senses, or killing them while coming in contact from opposite direction, or putting them under earth, or trampling over them or troubling by collecting them together or making them half-dead or removing them from one place to another and thus causing injury or death to them.

(5) TEXT.

वस्स उत्तरी करणेणं पायच्छ्रुत करणेणं
 विसोहि करणेणं विसल्लो करणेणं पावाणं
 कम्माणं निधायणठाए ठामिका उसगं अन्नत्थ-
 उस सिएणं निससिएणं खासिएणं च्छोएणं जंभाइएणं
 उहुएणं वायनिसगोणं भमलिए पित्तमुच्छ्राए सुहुमेहिं
 अंग संचालेहिं सुहुमेहिं खेल संचालेहिं सुहुमेहिं दिट्टिसं
 चालेहिं एव माइएहिं आगारेहिं अभग्गो अविराहित
 हुजमेकाउसग्गो जाव अरिहंताणं भगवन्ताणं
 नमोकारेणं न पारेमि ताव कायं ठाणेणं मोणेणं भाणेणं
 अपाणं वोसिरामि ॥

(Guru :—) Keep yourself aloof (from them).

(Performer :—) Your advice is acceptable to me and the same I wish.

To get rid of any act of demerit and to make my Atman clean and to abstain from being under the influence of Wrath, I do take my seat at a place to perform Kayotsarga²⁴. I do take vow not to end my meditation and to keep myself in posture of being in religious austerity and devotion and to be away from delicacies of worldly life, until I make obeisance to *Arhat Bhagwan*, except in case of being forced by high or low breath, cough, sneeze, yawning, expulsion of bad air from the mouth, expulsion of air from underneath, reeling of head, swoon, movements of body owing to heat and cold, spitting, and twitching of eyes.

(c) TEXT.

लोगस्सउज्जोयगरे धम्मतित्थयरेजिणे ।
 अरिहंते कित्तइसं चउवीसंपिकेवली ॥ १ ॥
 उसभम जियंचवंदे संभवमभिण्दणं चसुमइंच ।
 पउमप्पहं सुपासं जिणं च चंदप्पहं वंदे ॥ २ ॥
 सुविहिंच पुफफदंतं सीअल सिज्जं सवासु पुज्जं च ।
 विमलमण्टं चजिणं धम्मं संति च वंदामि ॥ ३ ॥
 कुंशुं श्ररं च मल्लिं वंदे मुणि सुञ्चयं नमि जिणं च
 वंदामि अरिठुनेमि पासं तहवद्धमाणं च ॥ ४ ॥

I adore the twenty-four *Arhats* (who are) the Bestowers of Light to the world, the Preceptors of

²⁴ *Vide* IV. Chapter, section (5), page 14.

true Dharma and the Conquerors (of worldly attachments and hatred). I adore the *Jinas*-Rishabhadeva, Ajitanatha, Abhinandananantha, Sambhavanatha, Sumatinatha, Padmaprabhu, Suparshvanatha, Chandraprabhu, Suvidhinatha, or Pushpadanta,²⁵ Shitalanatha, Shreyamsanatha, Vasupuja, Vimalanatha, Anantanatha, Dharmanatha, Shantinatha, Kunthunatha, Aranatha, Mallinatha, Muni-Suvrata, Neminatha, Arishtnemi, Parshvanatha, and Vardhamana.²⁶

²⁵ Second name or alias of Suvidhinatha.

²⁶ The following three gāthās form the last part of the Text, but I have proved in the Foreword that they are interpolations, so I have included them in the notes:—

एवं भए श्रभिशुश्रा विहुय रथमलापहीण-

जरमरणा चउवीसंपिजिणवरा तित्थयरा मे पसीयन्तु ॥५॥

कित्तिय वंदियमहिया जेएलोगस्स उत्तमा सिद्धा

आरोग्योहिलाभं समाहि वरमुत्तमं दिन्तु ॥६॥

चंदेसुनिम्मलयरा भ्राइचे सु अहियं पयासयरा

सागरवरगंभीरा सिद्धा सिद्धं भम दिसंतु ॥७॥

In such a way I adoro 24 *Arhats* who have cleaned themselves of the dirt of their Karmas, and have freed themselves from undergoing birth and death.

O Tirthankara ! be pleased upon me.

O the Reverend, the Adorable, the Venerable, and the Siddha, bestow on me undefiled wisdom and the noblest Samadhi.

O Siddhas ! who are the Moonlike, the highly Pure, the Givers of better light than the sun, the Greatest Oceanlike in being replete with qualities ! Shew me the Path of Salvation.

(7) TEXT. ²²

करेमिभंते सामाइयं सावज्जं जोगं पञ्चक्खामि जावनियमं
 पञ्जुवासामि दुविहं तिविहेण नकरेमि नकारवेमि मणसा
 वयसाकायसा तस्स भंते पदिक्कमामि निंदामि गरिहामि
 अप्पाणं वोसिरामि ॥

I, O adorable ! (start to), practise Sâmâyika, take vow not to take life of any living being during my Sâmâyika practice ; and engage myself with the Sâmâyika, replete with religious devotions by abstaining from doing any act of demerit and causing others to do it by thought, by words, and by actions. O adorable ! I do repent.....for my faults, reprimand my own Atman, rather rebuke it (my own self) to a great profusion and separate my own Atman from any act of demerit.

(8) TEXT.

नमोत्थुणं अरिहंताणं भगवंताणं आइगराणं तित्थयराणं
 सयंसंदुङ्घ्याणं पुरिसुत्तमाणं पुरिससीहाणं पुरिसवरपुंडरीयाणं
 पुरिसपरगंधहृथीणं लोगुत्तमाणं लोगनाहाणं लोगहियाणं
 लोगपईवाणं लोगपञ्जोयगराणं अभयदयाणं चक्रखुदयाणं मगद-
 याणं सरणदयाणं जीवदयाणं वोहिदयाणं धम्मदयाणं धम्म-
 देसियाणं धम्मनायगाणं धम्मसारहीणं धम्मवर चाउरंत चक-

²² This is the text to start with the Sâmâyika practice.

वद्वैराणं दिवोत्ताणं सरणगइपड्ठाणं अपडिहयवरनाणं दंसण-
धराणं विअद्वैडमाणं जिणाणं जावयाणं तिन्नाणं तारयाणं
बुद्धाणं वोहियाणं मुत्ताणं मोयगाणं सञ्चरागण्णं सञ्चदरिसणं
सिवमयलमरुयमण्णं मक्खय मव्वावाह मपुणराविति सिद्धिगइ
नामधेयं ठाणं संपत्ताणं नमो जिणाणं जियभयाणं ॥

Obeisance to *Arhats*, the adorable, who are the Religious instructors, *Tirthankāras*, Possessors of right knowledge, the Noblest, the Lion-like, the Great *Pundarika*, and the Great *Gandhasti* among men ; the Excellent in the World, the Masters of the Universe, the Well-wishers of all, the Lamps of the Cosmos, the Enlighteners of the world, the Removers of fear, the Givers of knowledge, the Shewers of Path to final deliverance, the Protectors of all living beings, the Makers of life free from all worldly attachments, the Bestowers of right knowledge, the Teachers of Dharma, Preachers of Dharma, Guides of Dharma, Drivers of Dharma coach, Chiefs in Dharma, Annihilators of the four stages of life, *Dharmachakravartis*, the Islands in the ocean of the mundane world, Protectors of those who approach them, Possessors of indominable and best knowledge and faith, and who have removed hindrances to knowledge and are Conquerors of the worldly attachments and hatred and Teachers of the way of getting rid of the worldly attachments and who

have swam over the ocean of the mundane world and cause others to do so and who are Buddhas and Teachers, Attainers of salvation and Leaders to beatitude, the Omniscient, the All-seeing, the Blissful, the Immoveable, With no ills, Eternal in knowledge, Free of decease and Free of birth, and Who are in Siddha stage of life and have attained final deliverance: To the Jinas and Conquerors of all fear³³, obeisance I make.

(०) TEXT. ३३

अण्डुप्पणिहाणे वयदुप्पणिहाणे कायदुप्पणिहाणे सामाइ-
यस्स अकरण्याए सामाइयस्स अण्डुठिठ्यस्स करण्याए तस्स-
मिच्छामि दुष्कर्त्तुं ।

To form evil thoughts, to utter bad words, to do evil deeds, and not to perform Sâmyika while being able to do it, and not to do the Sâmyika practice for its assigned time³⁰, all these (above-mentioned *Atichars*)³¹ I wish to be freed from.

” Fear has its origin in weakness and its effect is generally bad. One who is faultless and is of clear conscience, never fears any thing of whatsoever kind. The conqueror of fear, therefore, is one who is of pure conscience and of right behaviour or of good conduct.

” There are five *Atichars* of the Sâmyika vow: these ought to be known, but not to be adopted. Those are as mentioned above in the text.

” This really means not to perform the complete Sâmyika, as it is discussed before in this book that the complete Sâmyika practice generally takes 48 minutes, so if one does not take so much time for his Sâmyika practice, it means he has not done it fully well or rather has left something undone or has done it hurriedly, in short, has not performed it in a proper way.

³³ *Atichara* i.e., not to observe the taken vows.

CHAPTER VII.

HOW TO PERFORM SAMAYIKA.

A Sāmāyika performer, having, first of all, procur-
ed the necessary things, *viz.*, a pure mattress, a pure
broom and broomlet, and a pure piece of cloth for
mouth, should select a clean and tidy place. Having
then worn clean clothing and having assumed a
steady standing posture on the mattress and having
obtained permission to practise Sāmāyika from
Arhat Parmātman, or his religious guide (Guru), if
possible, he should recite the *Mahāmantra*, *i.e.*, Text
No. 1.⁴⁴ After that the performer having thrice
recited the Mantra, *i.e.*, Text No. 2,⁴⁵ and having
made obeisance to *Arhat Parmātman* or his Guru,
should request his permission to perform Sāmāyika.

The performer, remaining in a standing posture,
should thereafter recite the Mantra, Text No. 3⁴⁶.
Next he should recite the three Mantras, Texts
Nos. 4, 5 and 6.* While reciting the last Mantra,
viz., Text No. 6, he should practise meditation
(*Dhyāna*). At the close of his meditation, he should
stand up and recite the words “*Namo Arihanta-*

⁴⁴ Vide page 44.

⁴⁵ Vide page 45.

⁴⁶ Vide page 45.

* Vide pages 47, 48, 49.

nam" (Obeisance to *Arhats*). Further, he should once more repeat the same Mantra Text No. 6.⁴⁹

Afterwards having obtained permission of *Arhat* *Parmātman* or his Guru, he should recite the *Sāmāyika* sutra, *i.e.*, Text No. 7⁵⁰.

After that, the performer should sit with his right knee down and the left one up and should twice recite the Mantra, Text No. 8⁵¹.

After the recitals of the Mantras as above, the performer should again recite the Texts Nos. 4, 5 and 6. Then the Text No. 6 should be again recited in a standing posture: after that he should twice recite the Text No. 8, and, lastly, he should recite the closing Mantra, Text No. 9⁵² which completes the performance.

⁴⁹ *Vide page 40.*

⁵⁰ *Vide page 51.*

⁵¹ *Vide page 51.*

⁵² *Vide page 53.*

APPENDIX A.

ELEVEN PARIMAS OR PRATIMAS*

(1) *Darsana* ... Well reasoned faith in the true Dharma.

(2) *Vrata* ... To observe one's adopted vows.

(3) *Sāmāyika* ... To perform Sāmāyika.

(4) *Poshadhopavāsa* To fast on two Ashtamis (eighths), two Chaturdaśhis (fourteenths), Purnima (fifteenth), and Amāvasya (thirtieth) days of a month.

(5) *Kayotsarga* ... To meditate for full one night, while observing this Parimā one should not bathe, should not eat at night, should not put on Langoti (*i.e.*, piece of cloth for tightly covering the generative organ), observe chastity during the day time and limit his carnal passions at nights also.

**Vide*.—Dasasrutaskandha Sutra Adhyaya 6th, and also Samavayanga sutra, Sthana eleven.

(6) *Brahmacharya*... To observe celibacy.

(7) *Sachitta-tyaga*... To avoid taking things having life, such as vegetables, etc., but can accept cooked ones.

(8) *Arambha-tyaga*... To avoid doing Hinsâ, i.e., killing or injuring others.

(9) *Preshaka-tyaga*... To avoid causing others to do Hinsâ.

(10) *Uddhistan-tyaga*... Not to accept a thing prepared for him and to shave head, keeping the Shikhâ (hair tuft), and to talk truth and speak as less as possible.

(11) *Shramana - Bhutah*. To beg alms like an ascetic from pure and noble families and to pick out the hair from his head if he can bear, otherwise he may get shaved.

Note :—The periods for the observance of these Pratimâs run in Arithmetical Progression, i.e., first for one month, 2nd for two months, and so forth. When going to the next Pratimâ, the preceding ones are supposed to be observed also.

APPENDIX B.

TWELVE VOWS.

(1) Not to destroy any living being unnecessarily, except for self-defence.

*Aticharas**:—(1) To bind with tight bandages under the influence of wrath.

(2) To kill.

(3) To mutilate any part of bodies of living beings.

(4) To put on an excessive unbearable burden on living beings.

(5) Not to feed and protect the living beings properly.

(2) Not to tell a lie.

Aticharas :—(1) To speak with no consideration, e.g., to allege falsely, etc.

(2) To reveal other's secrets.

(3) To talk out private things of one's own wife.

(4) To advise others to tell lies.

(5) To write false documents.

(3) Not to utilize the property of somebody else without his permission.

* The Aticharas of the twelve vows are to be known, but not practised.

Aticharas :—(1) To take stolen property.
 (2) To help and protect thieves.
 (3) To violate Government laws.
 (4) To cheat in weightment, *e.g.*, to sell cloth by less measurement, etc.
 (5) To sell materials after adulteration, *e.g.*, to mix fat in ghee, water in milk, etc.
 (4) To observe chastity.

Aticharas :—(1) To cohabit with one who has not attained to puberty, even if she be one's married wife.
 (2) To cohabit with one's fiancée.
 (3) To satisfy carnal passions with various amorous dalliance.
 (4) To marry one who is already engaged with others.
 (5) To take powerful aphrodisiacs for enjoying carnal passions.
 (5) To limit one's worldly concerns.

Aticharas :—(1) To exceed fixed limit as regards one's property, such as fields, houses, etc.
 (2) To possess more gold and silver than the fixed amount.
 (3) To have more riches, corns, etc., than the limit.

- (4) To exceed the limit in keeping men and cattle.
- (5) To go beyond limits in possessing household things.
- (6) To limit one's activities except under administrative compulsion.

Aticharas :—

- (1) To exceed the limit of one's movements in an upward direction.
- (2) To exceed the limit of one's movements in a downward direction.
- (3) To exceed the limit of one's movements in an oblique direction.
- (4) To increase the limit of movements in a particular direction, even under the apprehension of decreasing in another direction proportionately.
- (5) To go on travelling further even, after having a doubt as to having transgressed the limit.
- (7) To limit one's necessities of life, such as food, clothing, etc.

Aticharas :—

- (1) To take food prepared from things having life (flesh, etc.)
- (2) To take things that form adjuncts of things having life, e.g., gum

or to eat sweets, etc., or green leaves.

- (3) To take raw or green herbs.
- (4) To take ill-cooked herbs, such as burnt green gram pods, etc.
- (5) To eat unsatiating food, such as sugar cane, molasses, poppy seeds, etc.

(8) To guard oneself from unnecessary evils.

Aticharas :—(1) To tell such stories as would excite carnal passions.

- (2) To do indelicate actings, such as to play improper parts like eunuchs, dancers, etc.
- (3) To talk things without any proper consideration, or to talk indelicately.
- (4) To possess weapons beyond the fixed limit.
- (5) To be too much enamoured of objects of worldly enjoyments and to have collected things of enjoyment beyond limit.

(9) To perform Sāmāyika.

Aticharas :—*Vide* Chap. VI, Text 9.

- (10) To still further limit one's own enjoyments and necessities of life on certain days.

Aticharas :—(1) To obtain things from a place which is further off than the fixed limit.

(2) To send things to a place beyond the fixed limit.

(3) To let persons beyond one's limit know of one's presence by shouting aloud.

4) To get one's desires fulfilled by showing one's beauty to others.

(5) To reveal out the reality of a thing by analysis, or to have called some body from beyond proper limit by some means which may be psychic or physical.

(11) To fast and lead the life of a Sadhu on certain days.

Aticharas :—(1) Using an unexamined or badly examined place for sleeping.

(2) Using an unwiped or badly wiped bed for sleeping.

(3) Using an unexamined or badly examined place for easing nature.

(4) Using an unwiped or badly wiped place for easing nature.

(5) Not to properly perform the Poshadha fast, e.g., to be anxious about food or in some other way

during the time of Poshadha fast.

(12) To give charity to the deserving and render unobjectionable service to all.

Aticharas :—(1) To put things without life on things having life, with the idea of avoiding charity of the former, e.g., to put milk on water or green vegetables.

(2) To put things having life on things not having life, with the idea of not giving charity of the latter, e.g., to put up water or green vegetables on milk.

(3) To give charity of those things which cannot last any more and which he would not have parted otherwise; or to request the deserving to take alms at such time when they cannot accept.

(4) To tell about one's own thing as belonging to somebody else, with the intention of avoiding to give charity or to advise others to give charity while oneself not giving.

(5) To give charity through jealousy.

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